Zions Herald

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THE INDEPENDENT METHODIST WEEKLY

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June 18 1941

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The Long Road to Christian Unity

North American Ecumenical Conference Meets at Toronto

PAUL NEFF GARBER

The delegates to the North American Ecumenical Conference, June 3-5, assembled in Wycliffe College, University of Toronto. The service of worship began with the singing of the majestic hymn "O God, our help in ages past." It was impossible not to contrast the words of the hymn with three experiences of the previous hour. Near the Toronto railroad station one saw a large sign declaring that the "Nazi gang will get you" if subscriptions were not made to the Victory Loan Drive. My taxicab driver informed me that the future now seemed bright because of the recent address by President Roosevelt. Before entering Wycliffe College for the opening services, many of the delegates paused to witness a military drill on the campus by five hundred young soldiers, soon to be members of the Royal Air Force. Although the delegates sang with fervor that God was "our sure defense," yet on the outside of the chapel many people seemed to be putting their confidence more in finance, the American President, and military force.

The North American Ecumenical Conference, except for the smaller number of delegates present and the limited geographical area represented, had much in common with the previous ecumenical gatherings at Oxford, Edinburgh, and Madras. The Toronto conference had been called because it was felt that in a war period the gains made in the earlier meetings should not be lost. The preliminary literature outlined the purpose of the Toronto meeting in the following question: "What has been done, is being done, and might further be done to realize the ecumenical ideals outlined by the chosen representatives of more than one hundred and thirty communions throughout the world in the ecumenical movement?" Approximately 250 delegates from the Protestant groups of North and South America were present.

Hopeful reports were heard on the ecumenical outlook in Canada, Latin America, and the United States. Dr. Samuel McCrea Cavert said that in the United States twenty communions had already ratified the constitution of the World Council of Churches. He referred to the fact that the ecumenical aspect had entered the curriculum of theological schools, and jokingly declared that the word "ecumenical" had now been taken away from the historians and had become domesticated. The delegates enjoyed his definition of ecumenical as being "phonetically execrable, logically questionable, etymologically incontestable, psychologically estimable, and pragmatically inevitable."

The Toronto meeting was not held for the purpose of convincing the delegates of the validity of the ecumenical ideal. It is doubtful if there was a person present who did not agree that the division of Christendom into the many communions was contrary to the prayer of Christ that "they all may be one." Representatives of all denominations stood at the close of the conference and repeated together the Affirmation of Unity of the Edinburgh Conference which included these words: "We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His spirit into fulness of unity."

It was in the spirit indicated above that references to the future achievement of ecumenicity by such leaders as John A. Mackay, J. F. Dulles, Gordon A. Sisco, Charles P. Taft, John R. Mott, Bishops Ivan Lee Holt, George F. Kingston, and G. Ashton Oldham were received and applauded by the audience.

The less encouraging aspect of achieving the ecumenical goal became apparent when the members were divided into small informal discussion groups. A finding of almost every group was that the ecumenical ideal was still too much of an esoteric movement, led by a group of clergymen, and not a movement that affected the life of the average parish. Until the laymen understand the meaning and significance of the Oxford, Edinburgh, Madras, and Toronto conferences, there can be little hope of positive results.

It was formerly feared that the unity of the body of Christ could never be achieved because of denominational loyalty, but as shown by the discussion groups the more serious problem is the finding of a common ground for Christians on political, social, and economic issues.

As might be expected, the present international situation affected the Toronto meeting. No topic dealing with the problem of war had been assigned, but in every formal speech reference was made to the present military conflict and its relation to the ecumenical ideal. It was soon evident that the Canadian delegates could not agree with the American pacifists who were present. So much interest was shown in the attitude of the Christian toward war that provision was made during the conference for the presentation by Reinhold Niebuhr, Georgia Harkness, and Charles Clayton Morrison of their respective views. It was maintained by all the speakers that the ecumenical ideal could be secured and maintained despite differences regarding pacifism, but in private discussions this was questioned by many. If there should be a criticism of the Toronto meeting it would be that a conference on ecumenicity devoted too large a portion of the time to the consideration of the present international situation.

As in so many other international religious gatherings, the commanding personality was John R. Mott. As co-chairman of the conference, Dr. Mott presided over delegates the majority of whom had in their college days been inspired by his leadership. The chancellor of the University of Toronto told of how fifty years ago "young John R. Mott" had thrilled the students of that university. Mott had no new message for the delegates, but it was inspiring and reassuring to have him restate his lifelong convictions that only through the promulgation and exemplification of Christian principles could lasting peac happiness come to nations and individ

With a vigor scarcely different fro day when he called the students to the gelization of the world, Dr. Mott in hi ing address encouraged the delegates wi assertion that the union of Protesta into a truly ecumenical church would day become a reality. He even prophesie the time might come when the Roman olics would accept this same ecum view. He reminded the conference, ho that a price would have to be paid f ideal; that thought, fellowship, peni faith, time, and the spirit of reconci were demanded of all who longed f consummation of Christian unity.

The Toronto conference was a succ that all those who attended left more convinced of the validity of the ecum ideal. Despite the apparent differences the delegates regarding pacifism, ther exhibited in the services of worship, t cussion groups, and in personal cont example of how persons of diverse could live for three days in ecumenica mony. The American delegates re across the border with a deep appre for Canadian hospitality and a better standing of the tension under whic Canadian Christians live today.

The Toronto conference failed, ho to answer how the ecumenical goal achieved. Perhaps it is asking too m any one conference to give the bluepri future ecumenicity. The delegates coul a practical standpoint say very little the paragraph in the Edinburgh Affir of Unity, namely: "We are convince our unity of spirit and aim must be em in a way that will make it manifest world, though we do not yet clearly se outward form it should take."

Methodists attending the conference Bishop Charles W. Flint, Bishop Iva Holt, Dr. Georgia Harkness, Miss Sall MacKinnon, John R. Mott, T. Otto Walter W. Van Kirk, F. Ernest Jo Ernest F. Tittle, and Paul N. Garber.

——Senator Wheeler, commenting r on President Roosevelt's fireside cha quoted by the United Press as follows: international bankers—jingoistic jour fierce and warlike statesmen—would this nation into war either because o hate or fear of the little paper hanger lin. . . . At this moment you (President velt) are the leader of the Morga Rockefellers, the Kuhn-Loebs, and th statemen who want war but are too fight." Concurrently, a United Pre patch from Berlin contained the fol paragraph: "The newspapers genera peated allegations that the President warmonger, influenced by a Jewish and that the United States had impe ambitions, including one to inherit the British Empire . . ." Frustration strange bedfellows.—*The American H*

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+ THE INDEPENDENT METHODIST WEEKLY +

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Church Members and the Discipline

CLARENCE A. McLAUGHLIN, JR.

has been written concerning the moral aspects aily conduct of Christians in general and Meth- particular, but very little has been said or written gnificance in relation to ecclesiastical law. That f considerable importance is borne out by the fact new edition of the Discipline devotes more than ges to "Judicial Administration." While most of s not apply to an ordinary church member, there umber of sections that do so in detail. So far- are their implications that, if they were strictly , there is doubt in my mind that there would be hodists in good standing.

e first place, every member of The Methodist is bound by the provisions of the Discipline, s well as ecclesiastically. This is because the law s that the joining of a church by an individual is other things an expression of his willingness to o its laws and regulations. In a recent Massachu- e involving this very point, the Supreme Court he defendants as well as the plaintiffs by reason church membership (Methodist) were subject to ws and to the Discipline."

other case, in New York State, where a member Christian Science Church had been expelled for of a by-law, the court held that by joining the he member became bound by its laws and rules the church judicatory was the proper forum for ning ecclesiastical questions. Hence it refused to , and upheld the action of the church. That being ext thing is to look at the provisions of the Disci- see to just what we are subject.

raph 674 provides that a church member shall be accusation and trial for immorality or crime; for ating, publicly or privately, doctrines which are to the Articles of Religion or the established s of doctrine; or for disobedience to the Order and ne of the church. These are causes which are ental to any ecclesiastical organization and are ported by judicial decisions.

in 1850, in a case where a church member had ed and excommunicated for violating the Seventh Commandment, the court said, "Amongst the powers and privileges established by long and immemorial usage, churches have authority to deal with their members for immoral and scandalous conduct, and for that purpose, to hear complaints, to take evidence and to decide, and upon conviction, to administer proper punishment by way of rebuke, censure, suspension, and excommunication."

The same is true so far as disseminating contrary doctrines is concerned. In 1875 a member of the Shakers Society was expelled for entertaining opinions and promulgating doctrines that were at variance with the established beliefs of that society. The court held that the member had been properly expelled and that whether or not his beliefs were in conformity with the principles of the society was to be determined by "the proper and constitutional judges," and hence it refused to inquire further into the matter and sustained the expulsion.

A Baptist church in Missouri expelled certain of its deacons because their religious opinions were "unscriptural, heretical, and contrary to the doctrines of the general Baptist Church." They appealed to the court for reinstatement, but the court refused to interfere, saying, "It was for the congregation itself to determine whether these members held doctrine contrary to that taught and held by the church."

So far, the causes for expulsion, even if rigorously enforced, would not affect the average church member. But ¶675 goes much farther. It provides for expulsion of anyone who after private reproof and admonition persists in using, buying, or selling intoxicating liquors as a beverage; or who signs a petition of consent for the sale of such liquors; or who applies for a license for the sale of such liquors; or who procures such license for himself or another; or who becomes a bondsman of any person engaged in the sale of liquors; or who rents his property as a place in which to manufacture or sell such liquors.

The far-reaching implications of this paragraph are too obvious to mention. So far as this writer has been able to determine, however, there have never been any expulsions based on these grounds, but undoubtedly, if there were, they would be sustained by the courts. Apparently, the

beliefs of the church members and ministers themselves are more liberal than those of the compilers of the Discipline, for there are many cases where this paragraph might be enforced.

The third group of causes for expulsion is found in ¶676 and includes neglect of duties of any kind; imprudent conduct; indulging in sinful tempers or words; taking such diversions as cannot be used in the Lord's name; and disobedience to the Order and Discipline of the church. Just what might be included under these causes has never been determined, but they are certainly broad enough so that any church member has been guilty of them at some time or other.

An example of such provisions can be found in a Massachusetts case in 1884. A church had a by-law that any member not worshiping regularly, or failing to contribute to the support of the church for one year, should be dropped from membership. A member was dropped for violation of this provision, and upon appeal to the court, the by-law was sustained as reasonable.

Another such case arose in Kentucky out of a dispute over the selection of a new pastor. The dissenting faction put their own lock on the church door and attempted to keep the church from being used. They were excluded from membership for trespassing on the church property. The court refused to review the action of the society in excluding the members.

The final cause is set forth in ¶677 and is that of sowing dissension in the church. This is a well-recognized reason of expulsion and has always been sustained by the court. As to what constitutes sowing dissension, that has always been left to the judgment of the proper church tribunal. So in 1902 in North Brookfield, Massachusetts, a group of French people attempted to form a French Roman Catholic church against the express disapproval of the bishop. The majority thereupon formed a separate religious society to continue worship in the church. Several dissenters tried to close the church in accordance with the bishop's order of excommunication. They were tried by the regular members of the society and were expelled because they had "worked against the interest of the association." Upon appeal to the court, it said, "The courts are not appellate tribunals, and if the society acted regularly" its decision was final.

In conclusion, the attitude of the courts so far as church law is concerned is well summed up by Arthur Prentice Rugg, late chief justice of the Massachusetts Supreme Judicial Court:

> Courts do not inquire into questions exclusively ecclesiastical for the reason that religious freedom is the constitutional right of all citizens under our government; and for the further reason that, if the courts should deal with litigation of that nature, the whole subject of doctrinal theology, the customs, canonical laws both written and unwritten, and the fundamental organization of the various religious denominations would need to be examined with care for the purpose of reaching authoritative conclusions. Such a cause in the end would deprive the denominations themselves of interpretations of their own body of church policy and would establish the courts as the final arbiter in every religious controversy. The evils attendant upon such a practise have been thought far to outweigh the incidental advantage that might flow from its adoption. The principle is settled in this commonwealth and it prevails generally. It cannot be overturned because a particular case may present a strong appeal.

★ EVERYDAY LIVING

by JOSEPH FORT NEWTO

Man a Failure?

"Man is well-nigh a failure, if you ask me," wr young man. "Not a total loss, of course, but most pointing. No one knows how long he has been upon and look at the world!

"At times he takes a step forward with one foot then slips back two steps with the other foot. Tod knows more of the world than he ever knew, and h made it a blazing hell.

"To be sure, he has advanced in some ways unevenly; he is all lopsided. Suddenly, some brute is by the bug of conquest, and everything goes to wreck man must start again."

"I wish I'd never been made," said a woman, petul in a Macdonald story. To which a friend replied, dear, you're not yet made. You're only being made this is the Maker's process."

Often one is tempted to agree with my reader an woman in the story. But the mood passes when one t of the long, slow, hard climb of man, and the heavy against him betimes.

If God could have made man in any other way would have done so. It takes struggle to beget stre and frustration to create faith. Man tries every wrong before he finds the right way.

It is in his moral and spiritual growth that he lag science a new fact, a law discovered, is a permanent If it is true anywhere, it is plain to all.

But in the spiritual life instincts and emotion involved. Each generation starts with a handicap—it learn to master and control its impulses to greed, h and pugnacity.

Hence the forward steps of man are hesitant and ha But he does, somehow, manage to stumble forwat spite of backward slips. Faith in the future of man is to hold, but we dare not lose it.

Nor can we hold it, firmly, without faith in God. A moment man has lost faith in himself, because his of God has grown dim. For man without God is not —he is a failure.

Always Prepared!

Not long ago Rev. Francis J. McConnell, Meth bishop of New York, was waked at 2.15 in the mo by a ringing telephone. The voice on the wire told that he was scheduled at that moment for a fifteen-m radio talk on Spanish refugees, to be broadcast as p the Milk Man's Matinée, a pre-dawn program on St WNEW. Drowsily the bishop protested that he had agreed to speak. "You're scheduled," came the an "and you must begin immediately. You can talk int telephone, and the microphone here at the studio take your speech." The obliging bishop pulled hi together and spoke for fifteen minutes on the plig Spanish exiles in France. Next day inquiries were The station denied knowledge of the broadcast. It w a hoax.—*The Nation.*

The Good-Humor of Jesus

When He Chided His Disciples He Did So with Affection

EDWIN HAMLIN CARR

e are fine qualities in the life of Jesus which were phasized by the early church, and His good-humor f them.

l somewhere that Jesus never laughed because well-ople never laugh. What is probably true is that ever "guffawed"; surely He smiled, and was full -natured chuckles.

e is no point in what I have to say on the good- of Jesus unless we note surely the fact that Jesus ays trying to put into the minds of His disciples meaning of the kingdom of God, or the kingdom en as He held it to be. Their obtuseness concerning very apparent, and Jesus resorted to good-natured as a means of impressing upon them its meaning. not ridicule their ignorance; he endeavored to cor-eir thinking not by denunciation but by good-d words.

take into consideration the disciples' general mis-anding of the meaning of the kingdom, most likely arable about the woman and the leaven is an illus- of His humor.

kingdom of heaven is like unto leaven, which a took, and hid in three measures of meal, till the vas leavened." (Matthew 13:33.) Jesus seems to say, very short parable, that the attitude of His disciples ing the kingdom of heaven reminds Him of the bout the way a certain woman made bread.

y it was a village joke. Maybe the woman was just and ignorant about cooking. Anyway, she had tly placed all the leaven in one lump in the center ge amount of meal and then waited for the whole avened—much to the amusement of her neighbors.

Jesus humorously, good-naturedly, called upon iples to correct the wrong method they were using to establish His kingdom.

ner instance of the good-humor of Jesus is found lay that He makes on the name of Simon, who is to us as Simon Peter.

nn 1:42, Jesus says, "Thou art Simon the son of ou shalt be celled Cephas, which is by interpreta-stone," or Petra. Here Jesus plays humorously with name. He calls him "the son of Jona." Now, f the Old Testament was fickle, undependable, just non in character; and we can see the twinkle in es as He says, "Simon, son of Jona." It was a real with a smile, and for a purpose.

this good-natured criticism, Jesus continued with tured encouragement; he wanted Simon to feel could be a fine, strong man. So Jesus said to him, shalt be called Cephas." Cephas means rock or Petra), something substantial. Thus Jesus humor-layed upon Simon's name by saying, "Blessed , Simon Barjonah," and "Thou shalt be called

a superb way of telling Simon of his shortcomings ay of good-natured humor. Peter began to realize must be saved from fickle-mindedness.

ther instance, in Mark 3:33, 34, says, "And he d them saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren!" This is not a repudiation of His mother and His brethren, it is a good-natured expression of His large-hearted loving concern for everyone—for every mother, brother, sister. Jesus seems to say, "Everybody to me is as a mother, brother, sister. We are all one family of God. Let us live as a happy family."

No wonder the common people were fond of Jesus! He had compassionate affection for all. If humor is absent, there is no such thing as compassionate affection, there is only disagreeableness, or pity with concealed disguised disgust in it.

We open our mouths, circle-like, when we make the orotund (the round, full tone) with the voice. The Italian is the best language for opera, because the words end in vowels, and to sing the vowels requires full-throated, open-mouth tones. Jesus did not speak in the minor, close-lipped tones so customary in the East; He opened His mouth because of the joy that was in His soul, and gave forth tones that the people liked to hear. You never fancy a man who laughs through his teeth. This orotund speech of Jesus was indicative of His general "good cheer." He was wont to say, "Be of good cheer." There was none of the sourness-upon-life attitude.

It is said, in the Sermon on the Mount, that "Jesus opened his mouth and taught them," Matthew 5:2, and it seems to me that this refers to the hopeful, joyful, courageous tone of His voice.

With good-humored chuckles Jesus probably said the following:

Matthew 7:9,10, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" The exaggeration makes the humor.

Matthew 6:27, "Which of you by taking thought can add one cubit unto his stature?" Our way of expressing the same idea would be, "Trying to lift himself over the fence by his boot-straps." The exaggeration makes the humor.

Matthew 7:3, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Beam means a large piece of timber used in the construction of buildings. The exaggeration makes the humor.

Good-humor implies a chuckle of satisfaction—not a chuckle at the expense of or at the discomfort of others, but a satisfaction that arises when others are awakened to the truth by the method of good-humor used in an effort to save. Men's hearts are warmed by such endeavors. Such was the method of Jesus during His earthly ministry, and by it He appealed to His disciples and is appealing to us today.

In fact, there is too much gloom in the world. The cartoonists are about the only people who are attempting to dispel it. Ministers and people should study earnestly the good-humor of Jesus, for we make a great mistake to leave it out in the solution of our problems.

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The Gospel of Non-Violence

The word "different" is the proper adjective with which to describe Allan A. Hunter's newest volume, "Secretly Armed."* The title itself is derived from Rupert Brooks's well-known line,

"Secretly armed against all death's endeavor."

Mr. Hunter's thesis is to the effect that there are unseen spiritual forces in the universe—perhaps comparable to electricity—far more dynamic than any physical energies with which we are acquainted. These mysterious, all-pervading principles are indicated in certain familiar New Testament phrases: "He that would save his life will lose it, he that would lose his life will save it"; "Be all-including (in your good will) even as your heavenly Father includes all" (Torrey's translation). It is the author's further conviction that there are people in the world who, reaching forward and upward like the giant sequoia trees for sunlight and air, have apparently made complete response to these spiritual forces. They have gained an inward security. They are "secretly armed."

Allan Hunter's text is a study of some of these exemplars of the better way of faith and good will as against the exponents of selfishness and aggression. His investigation is carried on in nine chapters under such intriguing headings as "Safety First?," "Substitute for Defensiveness," "Power 'With' not 'Over' People," and "The Technique of the Saints." The easy-moving pages offer the reader novel and gripping illustrations—Moh-tze, an overlooked Chinese sage; Mrs. Grace Olive Wiley, tamer of reptiles; Julia de Beausobre, author of "The Woman Who Could Not Die," and Ned Richards, daring social worker in the remote fastnesses of Persia.

One of the features of the book is its distinction between non-violence and mere pacifism. Mr. Hunter believes it is as necessary to substitute a program of action for pl force as it is to avoid that coercion itself. Another of this discussion is its limitation, quite largely, to pe experience. The author is not so concerned with in tional relationships as with the individual. Fina should be said that the best in science is appropriated author does not provide us with sentiment, but w gospel substantiated by psychiatry and careful observ Alert and moving, this book is replete with sugge for both the pulpit and the pew.

*SECRETLY ARMED. By Allan Hunter. Harper & Brothers: New New York. Price, $1.50.

Good Record

Methodism's fiscal year closed on May 31 with re of $1,105,213.41 to the World Service fund for the m bringing the total income for the year to $4,166,2 according to an announcement made by Rev. O Auman, treasurer of the General Commission on W Service and Finance. The total contributions for the were only $134,142.38, or 3.12 per cent below the re for the same purposes from the three uniting Meth churches during the previous year. The income for was $422,093.91, or 61.79 per cent above last year.

Cover

On Friday of last week, Crown Princess Juliana Prince Bernhard of the Netherlands were received i beautiful Italian palace, the Isabella Stewart Ga Museum, in the Fenway, Boston. Some 600 leading zens of the city were also guests on that occasion. since the days when Mrs. Jack Gardner gave her m orable parties there," says *The Boston Herald,* "have spacious rooms with their fabulous treasures been se to better advantage."

In January, 1899, a plot of land in the Fenway was chased for the palace by Mrs. Gardner, and in 1903 way Court, as the house came to be known, was form opened. It is now recognized as one of the great s place of Boston and is regularly open to visitors days each week except during the month of August.

Peculiarly appropriate, in view of the reception on day to Dutch royalty, is our cover picture showing magnificent view through the arches of the court of museum.

Wheat

Up to June 1 the country's wheat crop for 1941, acc ing to a prediction made by the Department of Agr ture at Washington, bids fair to reach a volume twelve cent higher than that of last year. In other words, expected that there will be harvested 910,699,000 bus during the current year. The record wheat season was when 1,025,000,000 bushels were gathered.

The 1941 crop, unless some unforeseen element sho emerge to change the estimate will have been excee only six times in the past.

Important Suggestion

It has been suggested by Bishop Herbert Welch, ch man of the Methodist Committee for Overseas Re that friends who desire to help the American Commi for Overseas Relief, for which an appeal appeared in HERALD of June 11, make their contributions through Methodist organization, designating their gifts for American Committee. It is one of the eight approved ag cies with which Bishop Welch's committee has di dealings.

THE NAZIS' FUNDAMENTAL ERROR

foundly impressed with the scientific achieve- the organizational perfection, and the stubborn ence of the Nazis, many men and women ghout the world have been led to believe that any is invincible and is about to realize its long- mbition to rule the world. But they overlook tal error inherent in that grandiose plan which spell final and devastating defeat.

Nazis have set up an idol to take the place of e God. That idol is the lie, and before its shrine tlerian cohorts are falling down in fervent wor- The high priests of the new cult are accom- l propagandists who, with vehemence and loud ations of their loyalty to the great virtues of justice, and fair play, keep up an incessant rain rds through the radio and the printed page and cous oratory before vast throngs of credulous ns. Two or three times have the valiant Nazis ly sunk most of the British Navy; they them- have suffered comparatively minor losses on the of battle, according to their "releases"; only a mbs have fallen on their cities and those few done little damage" after the news has been l through the Goebbels mill. The Nazis' funda- l error is that they have taken the lie too seri- They have been duped by fantastic legends con- g its miraculous power. Indeed, Adolf Hitler f has repeatedly declared that men are simply nal animals who can easily be impressed with ssertion without appeal to reason, and that by nt reiteration they can be made to accept even the truth.

, it is clear, of course, that the Hitlerian es are not the first or the only ones to employ as an aid to military victory. All nations when re at war endeavor to overcome the enemy by ion. But the German leaders differ from the in other lands in this, that they have given lves to a whole-hearted acceptance of the lie que.

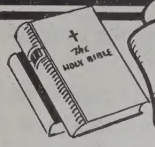
question of ethics aside, such complete surrender lie does not pay in practical terms; indeed, in g run it spells utter defeat. If the Nazis must lie, why do they not use it adroitly and tem- y? Why should they build the whole structure r campaign on deception? "Well, it works, does " we imagine Goebbels saying. Yes, it does -at first. Czechoslovakia, Poland, Norway, Den- Holland, Belgium, France, and the Balkans all itness to that fact. But the Nazi lie is wearing he liar often succeeds, provided he works fast en vanishes from the scene. But time is never on le of the liar, and it is already nearly eleven o'clock for Nazi Germany. It will soon be midnight, when the ghosts begin to walk.

Turn now to Great Britain. Probably considerable propaganda emanating from London colors facts or suppresses them. But the news "goes over" because the British are so frank about admitting losses, so open about their self-criticism, so ready to acknowledge mistakes that the average citizen concludes that, "upon the whole," one can rely upon press dispatches that bear a London date line. If the British are using the lie they are using it with discrimination, and then only as a desperate measure in the severest kind of military crisis.

In a press dispatch dated "Berlin, June 7," there appeared an account of the German reaction to President Franklin D. Roosevelt's "accusation" that recent peace rumors emanated from the Nazi propaganda machine. In the course of an Associated Press interview in Berlin an unnamed German spokesman, declaring that "our objectives in the United States are no secret," said, "In fact, we are breaking our heads to devise means of convincing the Western Hemisphere that our sole purpose is peaceful collaboration." We wonder if it has ever occurred to the Nazis that they would not need to "break their heads" if only they possessed a sound enough reputation for truth-telling to prevent their assertions from bogging down of their own weight. The lie is catching up with Goebbels. Hence men and women all over the world regard words from Berlin as counterfeits and accept them only at the point of a gun, and then with their fingers crossed. How much longer can the Nazis go on in their campaign of ruthless violence, their predatory conquest of the world, and how long can they hold the territory that they have already seized, when they have so completely lost the confidence of all mankind?

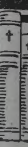
Germany has troops innumerable, vast hordes of tanks, thousands upon thousands of planes, and yet something intangible but more powerful than all instruments of material force is lacking. The Nazis have forsaken the truth. Presently the honest citizens of Germany, of whom we believe there still remain millions who have not yet in their heart of hearts bowed the knee to Baal, will begin to suspect that something is tragically wrong and that they have been outrageously deceived. When, with their eyes opened at last, these millions shall join with the multitudes in every land outside the Reich who refuse to credit the Nazi propaganda, the present German régime will come to an ignominious end. "Truth, crushed to earth, shall rise again" and with it the millions of totalitarian slaves.

THINGS WHICH CANNOT BE SHAKEN



Enduring Foundations of the Faith

by WILLIAM G. CHANTER



I Believe in God

The Apostles' Creed is at once the oldest and the most widely used of all the great Christian creeds. But can we rightfully adopt it as an expression of our twentieth-century faith?

In the consideration of this question, the great antiquity of the Creed is not particularly significant—at least it is not decisive one way or the other. The real question is whether it has for us a really vital meaning. For a Christian creed is not a verbal form, the mere repetition of which has in itself some mysterious value. It is the statement of a faith from which those who possess it draw power to live well and to die in peace. But who can find such power in a form of words which has no clear meaning for him, which he repeats blindly because it has come down to him from the ancient past?

Of course this means that the acceptance of the Creed is not only a matter of the intellect. "I believe *in* God," the Apostles' Creed begins—not "I believe certain propositions *about* God." It is a statement not only of intellectual acceptance but of personal commitment. This follows from the fact that Christianity is primarily a way of life, and only secondarily a system of belief—a truth which Wesley never tired of emphasizing. But he never made the mistake of decrying the intellect as of no importance in religion; for the mind is an integral part of the human personality and hence to speak of a complete commitment which does not satisfy the just demands of the reason is a contradiction in terms. Only the intellect must not go beyond its proper bounds.

It is the wildest and most destructive presumption which thinks of the human intellect as entitled to demand a clear and exhaustive definition in severely logical terms of the great realities by which men live. A mother's love for her children, a hero's loyalty to his duty in the face of grave danger, a martyr's devotion to truth—these are things that transcend the limits within which the intellect must do its work.

Nevertheless, a mother's love if it is blind and irrational will do as much harm as good, the true hero is intelligent in his loyalty, the real martyr is not a fanatic but knows what he is dying for. And the Christian life is a full life, its basic assumptions are thoughtfully made in the clear light of reason. The Christian should recoil from the irrational as he recoils from other forms of sin; for sin it is to neglect the voice of the intellect and to claim for prejudice and wishful thinking the high name of Christian faith.

It may, therefore, be worth while to devote this page for a time to a discussion of the various articles of the Apostles' Creed, to see whether they can stand the scrutiny of our modern ways of thought and whether they still express a faith on which we can rely for power to overcome the world.

Take the first affirmation of the faith—"I believe in God . . . Maker of heaven and earth." This means that we rest back on the conviction that the visible framework o universe is the creation of an intelligent Being. It m that purpose and not mere blind chance rules in the w of nature everywhere and always. It means that a laws of nature which man discovers and states in ra terms can be discovered and thus stated because the part of a great scheme of things originating in a c Mind on which the human mind is itself modeled. these laws man orders his life, confident that he can full dependence upon them.

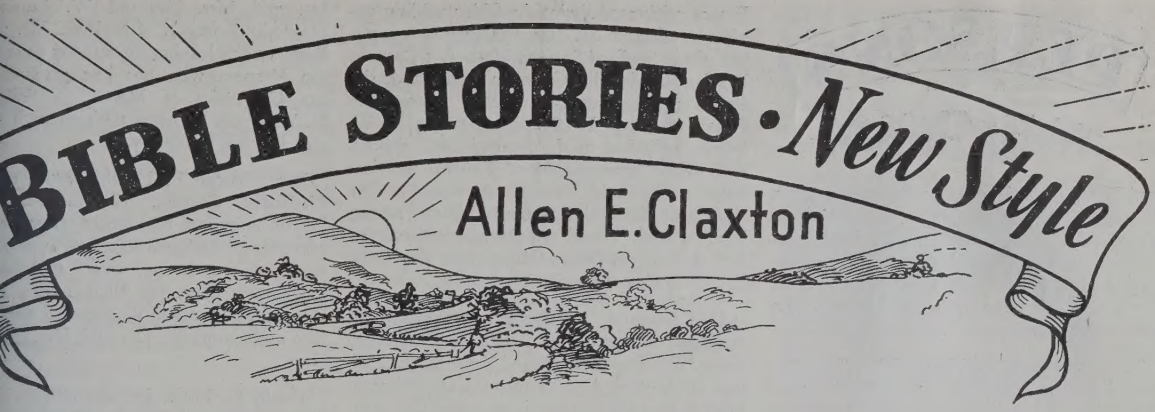
Next week the implications of the great phrase Father Almighty" will be discussed. But here let us ourselves to asking whether the idea of a creative ra Person as the origin of the universe will satisfy demands of the intellect. We may grant that the of the idea cannot be demonstrated by rigorous Such a rigorous demonstration the mind has no rig demand. But it has a right to demand that the id reasonable.

First, let us look at the other explanations of the un with its majestic systems of intelligible law, with its ing life culminating in the rational and moral perso of man. If dispassionately examined, they are seen just no explanations at all. For they all simmer simply to the assertion that a chance-originated mecha produced all life and thought, the knowledge of and evil, the sense of beauty—everything is as it ch to be.

Without dwelling on the extraordinary improbabil chance producing the heavens and the earth and all t them is,—how well it is hit off by the acid phrase of Montague, "the universe of perpetual miracle, on w the atheist has set his heart,"—it is surely enough t that no more beggarly attempt at accounting for the verse could well be imagined. The disgraceful pover this so-called "explanation" may be disguised by a parade of pseudo-scientific jargon, but it takes no monic wisdom to unmask it.

On the other hand, the assertion that the universe work of a creative Person is an hypothesis that account for the order of the universe, for human n and its strivings. It does not make us strange and ali a world utterly unlike us into which we came by a freak of the most extravagant chance. And therefore far more satisfying to the mind than the outlandish that everything came out of anything for no reason ever.

But also it explains and supports the moral strivin man, his sense of dignity, his unconquerable conv of a high destiny which he has an obligation to The man we know is indeed a sinful being, but i also be said that he is never long content with hi and that that very discontent is turned into source of a great hope and of determined strivi he cries out, "I believe in God . . . Maker of h and earth."



Law Plus

ıve me my first driving lesson. Said he, "Never take r on two wheels. Go past, stop, back up, and make ı properly." With the Model-T truck he drove for man's Market, it was wise to take this advice. was no law in those days about speed around cor- ıt the absence of an ordinance helps mighty little a swaying car right side up.

later, Alvie was talking about the "right of way." ed an important principle to my rules of the road, e following anonymous tale:

as a fellow who was meticulously careful in obey- letter of the law. He never exceeded the speed e never rushed a red light, he never edged over a ne, and he never took the right of way when some- was entitled to it.

this last virtue of Joe's was his undoing; for, while d not be forced or cajoled into taking more than , he was equally stubborn and even pugnacious king the right of way when, according to the law, ıis to take. The notion that consequences are not controlled or molded by man-made statutes never d to Joe. On his tombstone this ditty was inscribed:

He was right, dead right, as he sped along,
But he's just as dead as if he'd been wrong.

d a friend who is nameless but not unknown. He law-abiding citizen. He gave up drinking when stead Act came in, and he never patronized a boot- Three and four tenths per cent beer pleased him The law said it was non-intoxicating. The law did ɔ it from blurring his vision nor did it repair his when he ran into a telegraph pole.

wo families have children in college. Joe's widow friend's wife are not depending upon the law to ɔse youngsters straight and out of harm. In identi- s they wrote, "Obedience to the law is not enough. estrictions are the outer limits of what the public d. Meet life in the right spirit, the Christian spirit, will live above the law—under grace."

the letter killeth, but the spirit eth life. (2 Corinthians 3:6.)

Fifth Column

The conquest of ignorance, superstititon, fear, and disease constitutes an important part of man's battle for liberty. The curtailment of tyranny, greed, and lust is another large part of it.

Scientists, philosophers, educators, and intelligent clergymen are rapidly bringing us mastery over the ignorance and superstitions that enslaved our ancestors. The deadly diseases of the past are being brought under control, and the span of life has been lengthened. With this frontal advance, old fears have been dispelled and man has entered an age of new freedom. Judging from results in the laboratory of experience, progress in the realm of discovery seems assured, and complete freedom here only a matter of time. But—

The greatest battle these days for the discovery and establishment of truth must be fought with those who set out deliberately to mislead us. The distortion of facts and the propagation of lies, falsehood, and error now constitute the principal barriers to human happiness and the realization of the kingdom of God on earth. Who are the guilty parties?

As with most Fifth Column activity, innocent people unwittingly carry on the most devastating propaganda. Churches and Sunday schools teach boys and girls that unselfishness, sacrifice, and good will are the essential factors for the good life. Before Christian young people can put these principles into practise, however, they are twisted and distorted by parents, teachers, associates, and leading citizens who by both precept and example urge them to be greedy, shrewd, and hard.

This subversive activity is already firmly entrenched in the land. Its allies are many and, in addition to fear, superstition, and ignorance, include hatred, prejudice, lust, greed, suspicion, and revenge. An investigation of this deliberate and innocent spiritual sabotage is in order—so also is a vigorous prosecution of its leaders. Let us know the truth, for the truth shall set us free.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12.)

PERSONS

Bishop Arthur J. Moore will assume active direction of the affairs of Wesleyan College, Macon, Ga., as president of the institution. This is the school that Madame Chiang Kai-shek and her two sisters, Madame H. H. Kung and Madame Sun Yat-sen, attended some thirty years ago.

The engagement of Howard W. Selby, Jr., son of Mr. and Mrs. Howard W. Selby of West Newton, to Miss Marian L. Turner has been announced by Miss Turner's parents, Mr. and Mrs. William B. Turner of Summit, N. J. Mr. Selby is a member of this year's graduating class at Yale. He prepared for college at Phillips Academy in Andover, where he graduated in 1937. Mr. Selby is secretary of the Walker-Gordon Laboratories of New England, Inc., and will also be associated with United Farmers Cooperative Creamery Association. Miss Turner is a member of the graduating class of Connecticut College at New London, Conn. The wedding will take place early in the fall.

Bishop James H. Straughn of the Pittsburg Area delivered the Commencement address at Allegheny College, Meadville, Pa., on Monday of last week and received the honorary degree of doctor of laws.

Rev. Thomaso M. Caliandro, pastor of the Italian Methodist Church of Portland, Maine, suffered a fractured knee, and John Moreno, John Vacca, and Joseph Del Ponte, all officials of the Italian Church, sustained painful injuries when the car in which they were riding struck a tree in Biddeford, Maine, on the night of June 9. Mr. Caliandro carries on the only weekly church service broadcast in Italian, which is on the air every Sunday morning through the facilities of radio station WCSH, Portland. The broadcasts will be continued by Miss Grace I. Newman, deaconess worker in the Italian Church, until Mr. Caliandro is able to resume his duties.

Rev. Ezra M. Cox of the Field Department of the Board of Missions and Church Extension officiated at the wedding of his son, Rev. Charles Warren Cox, and Miss Annie Edna Joyce, in the St. John's Methodist Church, Watertown, on Thursday evening of last week. Rev. Francis D. Taylor, pastor of the church, assisted in performing the ceremony. The bride is a daughter of Mr. and Mrs. George Henry Joyce of Watertown. The bridegroom has been appointed to the Methodist Church in Scituate—the church that his father served as his first pastorate and the town where his parents made their home after their marriage and where he himself was born.

Mrs. John Pearce of Stafford Springs, Conn., died at the home of her daughter, Mrs. Alexander Steen, Jr., in Southbridge on Tuesday, June 10, just three weeks to a day after the death of her husband, Rev. John Pearce, whose obituary appeared in last week's HERALD. Mrs. Pearce was born at Union, Conn., January 22, 1862. Her maiden name was Isabelle M. Weld. Mr. and Mrs. Pearce celebrated their fifty-fifth wedding anniversary March 31. Mrs. Pearce was a member of the Stafford Springs Methodist Church. Besides the daughter already mentioned, she leaves another daughter, Miss Marguerite Pearce of South Hadley, a son, John A. W. Pearce, principal of the Saugus High School, and three grandchildren. Funeral services were to be held Friday afternoon in the church at Stafford Springs, with the pastor, Rev. Alfred Wood, officiating, assisted by Rev. J. I. Bartholomew. Interment was to be in North Cemetery, Sturbridge.

Dr. Edward R. Bartlett, professor of religious education at DePauw University since 1923, has been elected dean of the College of Liberal Arts to succeed Dr. William Martin Blanchard, who is to retire this year. Dr. Bartlett is a graduate of Iowa Wesleyan College and Boston University School of Theology, and earned his doctorate of philosophy at Northwestern University. Although ordained a Methodist minister in 1911, he has held but three pastorates, most of his career having been devoted to teaching. Dr. Bartlett will take office next September 1, when Dr. Blanchard retires after forty years of service on the faculty and fourteen years as dean of the college. Dr. Bartlett will continue as head of the department of religious education in addition to his new duties as dean.

Bishop G. Bromley Oxnam was honored by Northeastern University at its Commencement exercises Monday night with the degree of doctor of literature.

Rev. M. E. Barrett, whose transfer from the New England Southern Conference to the New Hampshire, was noted in last week's HERALD, has been appointed to St. Paul's Church, Manchester, succeeding Rev. W. E. Lowther, now of Norwich, Conn.

Among the sons of the parsonage receiving degrees at Boston University's Commencement exercises on June 9 was Gordon Davis Arnold, second son of Rev. and Mrs. Willard C. Arnold of Reading, who received a bachelor of science degree. Mr. Arnold has already completed his first year's work at Boston University School of Medicine, and plans to resume his studies in the fall.

Randle E. Dahl, Son of Rev. Edwin S. Dahl, pastor of Quinsigamond Methodist Church, Worcester, and Mrs. Dahl, was awarded a doctorate of philosophy, June 8, by Clark University, Worcester from which he had previously received his bachelor's and master's degrees. His graduate work was done in the department of economics and sociology. Mr. Dahl formerly taught at Dakota Wesleyan University, Mitchell, S. D. He is now associate professor of banking and finance at Fenn College, Cleveland, Ohio. He is also a local preacher in The Methodist Church.

Rev. John K. Montgomery, pastor of the Atlantic Methodist Church, offered the invocation and conferred the diplomas at the graduation of the Woodward School for Girls in Quincy. Mr. Montgomery has been acting chairman of the board of directors of the school since the first of the year.

Rev. John G. Rogers, superintendent of Bangor District, and Mrs. Rogers have been visiting their new granddaughter, and first grandchild, Joanne Robinson, born May 30 to Dr. and Mrs. Harland W. Robin (Dorothy Rogers), of Melrose. Mr. a Rogers were leaving on Sunday to dr son Vernon, who has just graduat the University of Maine, to Sche N. Y., where he has a position with t eral Electric Company.

Rev. George E. Heath, pastor of Methodist Church, Worcester, an Heath attended the recent Comme exercises of DePauw University, whe youngest son, Irving, was a membe graduating class. On their return t stopped at Dunbar, Va., to visit thei law and daughter, Dr. and Mrs. Ed Kaye.

David D. Jones, Jr., son of Dr. D Jones of Bennett College, Greensbor graduated from Wesleyan Universit dletown, Conn., on Sunday, thirty ye his father received his degree from t institution. At Sunday's exercises, D was awarded the honorary degree o of divinity by his alma mater. The his father before him, has been a student at Wesleyan.

Rev. Owen E. Osborne, formerly minister of Wesley Methodist Worcester, has been appointed to the Methodist Church, Mitchelsville, Mc fifteen miles outside of Washington,

Professor Howard H. Brightm Dakota Wesleyan University, and Clara Rice, director of religious edu the First Methodist Church at Cla W. Va., were married in Robinson M Chapel of Boston University School ology, on Tuesday, June 10, at 2.30 groom is the son of Professor Edg field Brightman, of Newton Center, late Mrs. Charlotte Brightman. The the daughter of Mr. George L. Anniston, Ala., and Mrs. Rice. The c was performed by the groom's fath

The marriage of Rev. Wilbur C. student pastor of the First Methodist Revere, and Miss Marion Brown place in Calvary Methodist Church, ton, on Sunday evening, June 29. Rev A. Butters will officiate. Arlington is t town of the young couple.

Rev. J. Wesley Day, Methodist m on furlough from Kalgan, Chahar and Miss Ruthlydia Slayton, director ious education in a group of Metho Presbyterian churches around Madiso were united in marriage by the father, Rev. Roby F. Day, pastor of S Methodist Church, Inwood, L. I., Presbyterian Church of Madison, N. day, June 7. Mr. Day has spent six Kalgan under the Board of Mission former Methodist Protestant Church Mrs. Day hope to go to China as arrangements can be made for their tation under the direction of the Missions and Church Extension Methodist Church.

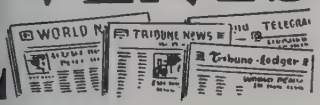
Instead of participating in Boston sity's Commencement ceremonies on June 9, Dean Howard M. LeSour Graduate School attended the Co ment exercises of his alma mater, O leyan University, Delaware, Ohio, was awarded the honorary degree

. Three generations of the LeSourd were celebrating their college days at Wesleyan. Dean LeSourd's father, LeSourd, ninety-one, of St. Peters-la., class of 1881, observed the sixtieth sary of his graduation. Dean LeSourd, e, class of 1911, celebrated his thirtieth anniversary. Dean LeSourd's son, d, twenty-one, a senior, received his r's degree. Leonard LeSourd plans to oston University for graduate study in in the fall.

B. Gordon, former vice-president of e Street Trust Company and manager Copley Square branch in the Wesleyan g for many years, died Friday at his n Jamaica Plain, after a long illness. s a member of the Upham Memorial ist Church, Forest Hills, where the services were held Sunday afternoon. dow, the former Grace Goodenow of , Maine, survives. Mr. Gordon was ven years old.

Jesse W. Dees of Fisher, Ill., formerly her in Maine and Massachusetts, has o children graduate from college this daughter, Frances Martha Dees, re-a bachelor of science degree from the sity of Illinois, and a son, Lloyd s Dees, the bachelor of arts degree llinois Wesleyan University. Another erwood Dees, a graduate of Illinois an with a Master's degree from the sity of Illinois was married June 5, at Ohio, to Miss Edna Bear of Leipsic, nna of the University of Illinois. The s father performed the ceremony. Both and groom have been teaching in gton, Ill., and Mr. Dees plans to con-ext year.

VENTS



lines entitled "Feelings at Fourscore," appeared in the HERALD of May 14 the pen-name "Priscilla Weatherbee," written by Mary Smith (Mrs. Josiah) of 156 Salisbury Road, Brookline.

e the Wilbraham Ministerial Training is designed for the New England and ngland Southern Conferences, it is not to them. Methodist pastors from any adjoining Conferences will be more welcome to this school for the s.

py of the Journal of the New Hamp-onference of 1941 reached the HERALD n Saturday. In session at Nashua April the New Hampshire was the first of r Conferences of the Boston Area to his spring. The Journal was edited secretary, Rev. William R. Locke.

United Church of South Royalton, sit-t the center of the beautiful White Valley area in Vermont, sponsors a morning devotional broadcast for nefit of folks who are ill and shut in. rvice of fifteen minutes' duration is ed for each Sunday morning at 10.15 t Saving Time, through the facilities of WDEV (5.50). The pastor is Rev. Rutherford H. Moore, who has recently closed twelve years of work as treasurer of the Vermont Conference (now merged with the Troy) and five as executive secretary of the Preachers' Aid Society.

A second World-Wide Communion observance will occur on Sunday, October 5. It is proposed that on this day every local congregation throughout the world shall celebrate the holy communion, seeking to have every member present at the Lord's Table. To help insure the presence of all members it is suggested that on Sunday afternoon, September 28, a visitation be made of the entire membership. Literature pertaining to the observance is already available, and samples may be had without cost by writing to the Department of Evangelism of the Federal Council of Churches, 297 Fourth Avenue, New York City.

Pfeiffer Junior College, Misenheimer, N. C., is to have four new buildings, costing approximately $250,000, the gift of Mrs. Henry Pfeiffer of New York. The buildings to be erected are a chapel, a boys' dormitory, a vocational building, and a practise home for girls. The benefactions of Mrs. Pfeiffer and her late husband to the college now total $1,000,000.

Two New Superintendents

Two new superintendents were appointed at the recent session of the New England Southern Conference—Rev. Earl E. Story for the Norwich District and Rev. P. M. Spurrier for the New Bedford District.

Dr. Story is a graduate of what is now Oklahoma City University (1917) and of Boston University School of Theology (1921). His alma mater in Oklahoma City honored him in 1929 with the degree of doctor of divinity. He has served a number of the leading churches in his Conference, including South Church, Manchester, of which he was pastor from 1935 until his appointment to his new office, held the superintendency of the New Bedford District from 1929 to 1935. Dr. Story was a delegate to the General Conference of 1932 and a reserve delegate in 1936 and 1940, a reserve to the Uniting Conference of 1939, and a delegate to the Jurisdictional Conference of 1940. He is a trustee of East Greenwich Academy. Dr. and Mrs. Story have one daughter, Dorothy Jean. They will live in the district parsonage, 56 Williams Street, Norwich, Conn.

Both Mr. and Mrs. Spurrier received their college education at Ohio Wesleyan University. Mr. Spurrier is the son of the late Rev. W. E. Spurrier of the West Ohio Conference, and Mrs. Spurrier is the daughter of Rev. J. W. Dowds of the North-East Ohio Conference. Mr. Spurrier in his early years was engaged in farming, business, and school teaching, and during the first World War served in the Air Corps. He was graduated from Boston University School of Theology in 1926 and has held pastorates since that time with increasing success. For the last eight years he has been the minister of Trinity Church, New Bedford. Among his wider connections, he has served on important committees of his Conference and on the board of directors of the Massachusetts Council of Churches. He is now a member of the board of managers of the Northfield School of Religious Education.

Both these new superintendents are men of experience and vision, and will contribute virile leadership in the work of the New England Southern Conference.

EARL E. STORY
NORWICH DISTRICT

PERCY M. SPURRIER
NEW BEDFORD DISTRICT

With Our Writers

PAUL NEFF GARBER, Durham, N. C.; dean of the Divinity School, Duke University.

CLARENCE A. MCLAUGHLIN, JR., Brockton; attorney at law and Methodist layman.

EDWIN HAMLIN CARR, Ossining, N. Y.; member of the New York Conference, The Methodist Church.

SARAH ELISABETH EVANS, New York; news service assistant, Department of Publicity, Board of Missions and Church Extension.

EDWARD W. BLAKEMAN, Ann Arbor, Mich.; counselor in religious education, University of Michigan.

Social Work Trends

SARAH ELISABETH EVANS

A roster of speakers of "Who's Who" scope and magnitude, many and varied programs of sixty affiliated organizations, and a grave awareness of responsibility for service in the existing "emergency" contributed to the significance of the sixty-eighth National Conference of Social Work, in Atlantic City, N. J., June 1 to 7—not only among the 8000 persons whose attendance made the meeting the largest in the nation's history, but among men and women anywhere who have "a feeling for people."

To list and quote each speaker is impossible. Space permits only a suggestion of trends. Although this reporter felt as lost in many sessions as a social worker might feel in a Methodist General Conference, certain vibrant notes surged through committee meetings, Church Conference and general sessions alike—"democracy," "defense," "unity," "human welfare," "service."

Social work was called the "watchdog of democracy" by the conference president, Miss Jane M. Hoey, director, Bureau of Public Assistance, Social Security Board, Washington, D. C., in her opening address.

Declaring that "nothing is too fantastic to happen," Vera Micheles Dean, research director of the Foreign Policy Association, in a brilliant address sponsored by Survey Associates, urged a realistic "surgical" approach to the present international association.

"Unless the United States," said the speaker, "decides to restrict its activities to its own continental boundaries, accepting a shrunken economy and reduced standard of living, it will have to undertake either the task of Western Hemisphere 'integration,' with all the dangers implied in a policy of nationalistic expansion, or else accept its share of responsibility for reconstruction of the world on international lines, cutting across regional and continental units. . . . It is, without doubt, a staggering task. But in weighing its possibilities, we must always remember that Hitler is not only ready but eager to undertake the reorganization of Europe, and the world, on the Nazi pattern. Failure to meet the Nazi challenge in these universal terms may mean the defeat of the Western powers—not on the field of battle, but by default."

Explaining the rights of labor, Robert J. Watt, international representative, American Federation of Labor, said: "Labor wants American liberties fully and completely defended because we know the vigor of our democracy lies in the freedom of the minority to criticize and suggest. Labor wants to preserve our freedom so much that it will insist that our liberties be defended against internal sabotage as well as against external assault."

"Many of the ugliest aspects of the defense towns are merely the crowding, where people can see them, of the ugliest aspects of America," affirmed Jonathan Daniels, North Carolina editor and author, who discussed the local-community view of national defense. "We are not going to win the war for democracy . . . in terms of the American dream, until we make democracy everywhere . . . not a problem for welfare workers but a decent home for people. . . . Defense is the business of all those to be defended."

Shelby M. Harrison, the newly elected president of the National Conference of Social Work, is general director of the Russell Sage Foundation, New York, and a Methodist. His candidacy for the presidency was uncontested.

"The love of God must flow through us for the healing of nations," affirmed Dr. Clarence S. Krumbholz, secretary, Department of Welfare, National Lutheran Council, New York, and president of the Church Conference of Social Work, at the opening vesper meeting in conjunction with the National Conference. "Our love must be more intelligent and less sentimental. . . . The only love that will not fail us and those we seek to serve is the redemptive love of Christ."

At a meeting sponsored by the Home Missions Council of North America, Dr. Mark A. Dawber, executive secretary, contrasted the migrant of fifty years ago, then considered an asset, with the present-day migrant, "caught in the squeeze of economic change and viewed as a liability, a menace, a hobo, and a bum."

Highlighting the Church Conference was the annual dinner, with Dr. Alice Salomon, formerly director of the Berlin School of Social Work, New York, as the speaker. Discussing "The Impact of the Nazi System on the Family," Dr. Salomon declared that Germany has increased her birth rate at the price of spiritual and moral standards. "Husband and wife and parents and children must have no loyalties other than the state," she continued, explaining that this becomes a way of thought that extends into propagandizing illegitimacy and demonstrating in arithmetic texts the cost to the state of the aged and unfit. Admitting the power of this approach to a new generation, the speaker drew the conclusion that, with Naziism a secular competitive religion, we are now witnessing the most effective revolution against Christian civilization since the days of Constantine.

Rev. Almon R. Pepper, executive secretary, Episcopal Social Work Conference, New York City, was elected president of the Church Conference and Dr. L. Foster Wood, New York City, secretary.

At a general session of the National Association of Goodwill Industries, which met in connection with the conference, C. Whit Pfeiffer, executive secretary, Council o Agencies, Kansas City, Mo., said: "Th will Industries meets a genuine n is both economically sound and desirable. To the extent it emphas economic function, it should be econ self-sufficient. It has great potential v a social service agency . . . and it these values that contribution suppor tified."

Goodwill Industries executives at the conference also met in executive to study their own problems. At the meeting of this series, Executive S Oliver A. Friedman outlined the func the national organization as follo establish policies, standards, techniqu methods of preparation; to serve local enterprises; to help Goodwill a maximum development; to establish will in new centers; to make affiliated izations aware of trends in relate affecting Goodwill."

"We must have the interest of eac and all in each," Mr. Friedman sai movement is and always has been a d Christian movement."

Religion in Universiti

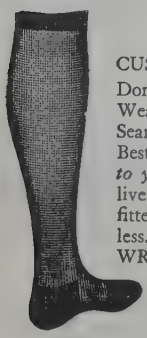
EDWARD W. BLAKEMAN

Religious education within colleg universities, as reported by Clare Athearn in ZIONS HERALD of May 28 us valuable data based upon the su some years ago by Dr. Floyd W. Ree report is fairly encouraging. Howe happenings since the date of that volu study of Methodist colleges are more ing, particularly in reference to th universities.

The School of Religion at Iowa Cit partment fully integrated and operatin within the State University, conti instruct something over one hund dents annually majoring in religion correlate the entire religious activity of the university. Professor M. Lampe is the director. A similar within Boston University is perfor Dr. Warren T. Powell, director of counseling and religious activities.

In Oregon, where for some years fessor of religion has been maintaine State College, the Regents, at the su of the chancellor, Dr. Frederick M.

SAFE RELIEF for Varicose Veins



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horized at the two universities of the l the three teachers colleges the office essor of religion."

ent Robert G. Sproul of the Univer- California, Berkeley, in an address last pointed out the advisability of enrich- curriculum by the addition of courses on and ethics and stated that, as fast could be made available, the already is of a few courses now offered at the university would be strengthened. e University of California at Los though courses in religion are not the present program, the University s Conference under the direction of Thomas S. Evans, correlates the activities of ten Protestant, the Cath- the Jewish units in a building used all. Here is a pattern far in advance s but styled after the older United- s Work at the University of Penn- and at Cornell in Ithaca.

ton, strangely enough, some two hun- rs after George Whitefield and Jona- lwards served that institution, has professor of Christianity. This univer- nded to educate Presbyterian minis- to develop culture in young America, providing what should have existed e beginning, namely, an articulation esearch, the classes, the worship, and gious activities. Dr. George T. is the new professor of religious at Princeton.

University of Michigan, as we come nd of the decade under the adminis- of President Alexander G. Ruthven, ssible to report that an indigenous program has been formulated. It is ther by the office of the writer, whose counselor in religious education." A ommittee of ten members acts in an capacity. Three definite aspects pre- The counselor is within the student l of the university, operating in close on with academic advisers, deans, al bureau, educational investigations, gical clinic, health and psychiatry, dence hall counselors. (2) A curricu- within each separate college is antici- pated—three of the thirteen colleges having been specifically developed. In the College of Literature, Science, and the Arts a "Degree Program in Religion and Ethics" has been adopted whereby fifty courses in twelve different departments are made into an area of concentration open to juniors and seniors moving toward the bachelor of arts degree. Professor Leroy Waterman is administrator of the program. In the College of Education a master's degree in arts, with religious education as a major, has been offered in 1940-41 for the first time. In the College of Engineering a program in "Professional Ethics" is directed by a faculty committee, the chairman of which becomes a member of the University Committee on Religious Education. (Colleges of Law, Medicine, etc., will be invited to a similar relation, each developing its own procedure.) (3) A Board of Governors for religious activities has been created, parallel to the Board of Control of Athletics. The Student Christian Association has become the Student Religious Association, recognizing four traditions: Protestant, Catholic, Jewish, and Oriental. The several Church Guilds are invited to coordinate their work through this agency. Kenneth W. Morgan is the director. Trust funds of the university created by transfer of properties to the board, by alumni gifts and gifts of friends, sustain this third phase of the work at Michigan. The two other phases are within the central university budget.

As laymen read articles about religion in colleges and universities, it is well for them to remember that when a university like Northwestern, Princeton, or Yale has a seminary it is training future ministers, not teaching religion to the undergraduates who will soon come forth for various professions. This article refers not to seminaries but to colleges and universities where laymen are being trained—a religious education for all.

Also, it is well to hold firmly in mind that what I am reporting does not refer to Wesley Foundations. Such foundations are within the church adjacent to the universities and have their place as the intimate pastoral work of Methodism with sons and daughters from its own altars. Rather, I am reporting religious education *within* the universities, carried on by the faculty and students and maintained by the educational institutions themselves. There are approximately fifteen hundred of us who—as deans of religion, chaplains, counselors in religion, directors of religious activity, and professors of religion or Bible—serve in the more than seven hundred accredited universities and colleges of the United States.

Northern District Letter

★

H. D. HAWVER, Superintendent

The children as well as the work of the kingdom need a time in between for creative purposes. So these are days of planning for the months ahead—days of seeking and finding new power for old tasks.

The Conference treasurer informs me that $373 has come in since Conference time to May 31, bringing up the district World Service giving to approximately what was paid last year. For this we are thankful. The new quotas, which represent a ten-per-cent advance over last year, together with the other apportionments, have reached the churches for acceptance according to the new plan. When the church confronts its responsibility in making this decision to cut or not to cut, most are sobered in their consideration of this "extended arm of the church." Not infrequently someone says, "Is *this* all our church is doing for World Service at a time like this!"

The district Summer Assembly program scheduled for August 10-17, inclusive, at The Weirs, includes vital district interests. The Northern and Central Preachers' and Laymen's meetings, in cooperation with other denominational groups, have made themselves felt in the legislative halls of the state in their leadership looking toward the eventual elimination of gambling in all its forms from the commonwealth, especially pari-mutuel betting.

The Bethlehem summer preaching program of ten weeks' duration has been set up under the leadership of the Durrell Committee of the Conference trustees, consisting of the president, John V. Hanna; the treasurer, Rev. James N. Seaver; the district superintendent, and the pastor, Rev. F. J. Andrews.

Progress is seen in many of the churches through the eyes of the superintendent as he preaches, counsels, and conducts quarterly conferences. St James', Manchester, celebrated its sixtieth anniversary on Sunday, June 1. Rev. Robert Fuller, retired former pastor of

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the church, led the morning prayer in the service of celebration, with the energetic pastor, Rev. A. Otis Beach, in charge, and the district superintendent preaching the sermon. Letters of greeting were received from former pastors and Bishop G. Bromley Oxnam.

A great loss has come to the Canaan church and community in the death on May 27 of Dr. F. A. Bogardus, for many years a trustee of the church and a member of great and good influence. The funeral service was held in the church on the 29th with the pastor, Rev. George Thomas, in charge, assisted by the superintendent.

Rev. Arthur A. Mandigo, pastor of the Pittsburg-Canaan (Vt.) charge, reports a two weeks' period of special services since Conference, with wide interest and good results. Vacation school programs in Pittsburg and Colebrook, on an even greater scale than in other years, are getting under way with a strong staff of workers under the direction of these pastors. Many churches of the district take advantage of this opportunity to build foundations for the future church in their communities. The student pastor at The Weirs, Rev. W. L. Benson, and his wife are occupying the parsonage and are being received with enthusiasm and great promise.

The Tilton church, inspired by its very effective pastor, Rev. Sydney Adams, employed Clinton F. Goodwin, architect, of the firm of Dickenson-Morse-Goodwin of Haverhill, Mass., to furnish drawings and plan for the complete alteration of the church sanctuary, including chancel arrangement. While action by the quarterly conference has not yet been taken, the plan is favorably received by leading members of the church and bids fair to become a reality. Other churches are projecting similar reconstruction and alteration programs.

Rev. and Mrs. W. E. Lowther of St. Paul's, Manchester, leave the New Hampshire Conference and the Northern District for the New England Southern Conference, in exchange with Rev. and Mrs. Maurice E. Barrett. Mr. Barrett is a former district superintendent of the Norwich District, and has recently been head of East Greenwich Academy. Good wishes go with the Lowthers and a welcome is extended to the Barretts.

The superintendent, in cooperation with other denominational leaders, is serving, at the request of Governor Robert O. Blood, on the State Committee for the United Service Organizations for National Defense, and recommends the hearty support of all Methodists of the district in this common patriotic effort.

Honorary Pres. Bishop G. Bromley Oxnam
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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIA

Camp Activities Commission

At the meeting of the Methodist Commission on Camp Activities on May 21, new members were added in the person of Bishop Bruce R. Baxter, who was elected by the Council of Bishops, and Mrs. Joy Elmer Morgan of Washington, D. C., and Mrs. J. D. Bragg of St. Louis, Mo., who were elected by the commission.

The commission authorized the distribution of Day of Compassion funds amounting to $133,000. By authority of the commission each resident bishop, or such committee as he may constitute to serve with him, will distribute the funds and select the personnel for whatever work is done within an Area.

The treasurer of the commission, Dr. W. J. Elliott, has transferred to each bishop the funds allocated to his Area. They vary in amount from $1000 where the need is relatively light, to $10,000 where the heaviest concentration of men in military and naval service is found.

Bishop A. W. Leonard, the chairman of the commission, reported that individual communion sets had been shipped to 111 Methodist chaplains. The commission expressed its belief that the responsibility for men in "Alternate Service" camps should be the responsibility of the bishop in whose Area they exist, and further recorded that there should be rendered spiritual and social service of the same kind to all trainees in all camps.

An action providing for supplying Methodist literature to camps and naval stations was referred to the chairman and to the executive secretary.

The commission authorized that an executive committee be created, and named the following persons to membership: A. W. Leonard and W. W. Peele; Re Newell, Rev. E. D. Kohlstedt, and Re S. Payton.

A Zealous Christian

Mrs. Martha Merrill Chadbourn died at Snow Lodge, Bridgewater, was born in Wentworth, N. H. In 1 was united in marriage with Rev. G Chadbourne, who was then pastor i ford. They took up their residence rose in 1914, following appointments mont (now Robinson) Church, Mald South Framingham.

Mrs. Chadbourne shared with her in a service that grew out of an ex of saving faith in Jesus Christ. "More labor, more courage to be true" prayer, which found fulfilment in attendance at church on Sunday and weekly prayer-meeting.

Mrs. Chadbourne was a devoted of the Woman's Christian Temperanc for many years. With fervent pray generous giving she supported the ary enterprise. She served as the la dent of the Woman's Foreign Mi Society of the Methodist Church in water.

Rev. Laurence W. C. Emig and Vaughn Shedd were in charge of the of memory and hope, held in the M Church in Melrose, and at the burial took place in Woodlawn Cemetery,

For Methodist Women

A Leadership Training School Woman's Society of Christian Serv Wesleyan Service Guild will be hel Paul's Church, Ocean Grove, N. J., J 12. Supporting Conferences are the

ark, New Jersey, New York, New , and Peninsula.
for leaders of young people, chil- sleyan Service Guilds, and newly Societies of Christian Service will cted by nationally known leaders. ses will meet during the morning l's Church. Discussion groups, led tional officers, are scheduled for the n of the North End Hotel from 4 M. Special evening attractions are ranged, starting with the "get- d" reception July 5 and ending July annual banquet.

Church Register

HERALD CALENDAR

minational School for Rural , Garrett Biblical Institute, n, Ill., June 16-July 18
owship, Lisle, N. Y., June 18-August 1
gland Institute of International ns, Wellesley College, Welles- June 23-July 3
oung People's Council (New hire Conference), Camp Spauld- ncord, N. H., June 29-July 6
ce on the Christian World Mis- ilver Bay, N. Y., July 1-9
d Missionary Conference, East ield, July 7-15
Commission on World Service nance, Annual Meeting, Stevens Chicago, Ill., July 9, 10
owship, Denver, Col., July 16-August 27
Ashram, Occidental College, ngeles, Cal., July 18-20
Church Camp (for Interme- , Claremont Junction, N. H., August 3-9
Grove Campmeeting, Summer Institute and Young People's Assembly, East Poland, Maine, July 27-August 3
Christian Ashram, Blue Ridge, N. C., August 1-15
Christian Ashram, Saugatuck, Mich., August 15-29
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 17-24
Northern New England School of Religious Education, Durham, N. H., August 17-24
National Woman's Christian Temperance Union, Sixty-Seventh Annual Convention, Grand Rapids, Mich., August 29-September 3
Summer School of Ministerial Training for New England and New England Southern Conferences, Wilbraham, September 1-5
Methodist Conference on Christian Education, Nashville, Tenn., November 25-28
Council of Bishops, St. Simons Island, near Brunswick, Ga., December 9-12

SUMMER INSTITUTES FOR YOUNG PEOPLE

Young People's, Willimantic Campground, Willimantic, Conn., June 20-22
Rhoconsett, Beach Pond Camp, Escoheag, R. I., June 22-28
Lasell, Lasell Junior College, Auburndale, June 29-July 6
Junior High Camp, Yarmouth Campground, Cape Cod, July 7-12
Sterling, Sterling Campground, Sterling Junction, July 27-August 3
Laurel Park, Laurel Park Campground, Northampton, August 17-24
Asbury Grove, Asbury Grove Campground, Hamilton, August 24-September 1

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BOOKS JUST RECEIVED

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THE CHILD SPEAKS. By Justice Jacob Panken. Henry Holt and Company: New York. Price, $2.50.

THE VOICE IN THE WILDERNESS. By M. Lafayette Harris, B. S., S. T. M., Ph. D. Christopher Publishing House: Boston. Price, $1.50.

SECRETLY ARMED. By Allen A. Hunter. Harper & Brothers: New York. Price, $1.50.

FINGERPRINTS OF BIBLE PEOPLE. Two volumes. By Florence Aiken Banks. Fleming H. Revell Company: New York. Price, $1 each.

MAN'S VISION OF GOD. By Charles Hartshorne. Willett, Clark & Company: Chicago. Price, $3.

PASTORAL PSYCHOLOGY. By Karl Ruf Stolz, Ph. D., D. D. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.50.

VOICES OF OUR DAY. By Amos N. Wilder. Council for Social Action, 289 Fourth Avenue, New York. Price, 15 cents.

FOOD OR FREEDOM: THE VITAL BLOCKADE. By William Agar. Farrar & Rinehart, Inc.: New York. Price, 10 cents.

HIGHER EDUCATION AND THE NEGRO. By Malcolm S. MacLean. The American Committee for Democracy and Intellectual Freedom, 519 West 121st Street, New York. Price, 10 cents.

Bits of Fun

The colored soldier had been peeling potatoes until his hands ached. Turning to a fellow K. P., he said: "What dat sergeant mean when he calls us K. P.?"

"Ah dunno," replied his co-worker. "But from de look on his face, Ah think he meant 'Keep Peeling.'"—*Advance.*

The latest Chinese sign story is the one about the theater marquee in Canton, China, announcing the arrival of a vaudeville troupe. It said:

"Amazing! Colossal! Terrific! Each act is better than the next!"—*Milwaukee Journal.*

A Greater Boston private school pupil's mother was warned that her child refused to do the required reading of her class, and she went to the principal to explain.

"I blame it all on my little daughter's uncle," she said. "When she was first given a book to read, he promised her $10 if she finished it."

The principal frowned. "That was wrong, as you know," he began.

"I know," said the mother. "I'm sure $5 would have been enough."—*Boston Globe.*

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, address Rev. Arthur D. Stroud, 35 Temple St.

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PASTOR of Ryland Methodist Church in Washington (suburban) would like to exchange parsonage with some New England Pastor, preferably not too far from some large city. Box N, ZIONS HERALD.

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THIS "emergency call, typical of the great service the telephone was to render to mankind," was the first message sent to Thomas A. Watson over the Bell transmitter, a model of which President Daniel L. Marsh is holding in this picture. He is using it to re-send that first telephone message: *I want you*—alumnus, benefactor, friend of religion—to realize the emergency now confronting BOSTON UNIVERSITY SCHOOL of THEOLOGY and to give generously that it may continue to "render to mankind" the sort of intelligent aid which alone can insure scientific, social, and spiritual progress.

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President Marsh Re-Sends First Telephone Message

SINCE Alexander Graham Bell was a professor in Boston University School of Oratory when he invented the telephone transmitter shown here, it is doubly appropriate that President Marsh should use that transmitter and that message in his appeal for aid for the first college in that University, the School of Theology.